COVER AND ILLUSTRATION CREDITS

The cover and illustrations for our January issue were drawn by Sister Mary Regina, P.C.P.A., of the Monastery of Sancta Clara, Canton, Ohio.

the CORD

January, 1977 0010 8586 Vol. 27, No. 1

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THE CORD is a review devoted to Franciscan spirituality and published monthly with the July and August issues combined, by The Franciscan Institute at St. Bonaventure University, St. Bonaventure, N.Y. 14778. Subscription rates: $4.00 a year; 40 cents a copy. Second class postage paid at St. Bonaventure, N.Y. 14778, and at additional mailing offices. Please address all subscriptions and business correspondence to our Business Manager, Father Bernard R. Creighton, O.F.M., at The Franciscan Institute, St. Bonaventure, N.Y. 14778. Manuscripts, Books for Review, and Editorial Correspondence should be sent to the Editor, Father Michael D. Meilach, O.F.M., or Associate Editor, Father Julian A. Davies, O.F.M., at our Editorial Office, Siena College Friary, Loudonville, N.Y. 12211.

A GUEST EDITORIAL

Mary, Hope of Christian Unity

THE WEEK OF PRAYER for Christian Unity will again take place during January 18-25, 1977, to remind all Christians of the scandal of religious disunity and to ask God to heal the breach among all followers of Christ. The theme for this year is the phrase "Enduring Together in Hope." This is an adaptation rather than a quotation from scripture, taken from the words of Saint Paul to the Romans, chapter 5, verse 5. There are several references to hope in a few lines of this passage.

Hope is suggestive of many variations: longing, desire, expectation, trust. It also brings to mind a title for the Mother of God. Mary is honored in some places as Our Lady of Hope, or Mary my Hope. The idea of hope surely applies to her in regard to Christian Unity. The goal of unity is far off, as much as we know; much hope as well as faith and love is required of all Christians to attain the goal. Hope never gives up; it looks forward to he help of God always in gaining the ideal. Abraham was a man of faith, hoping against hope, as scripture puts it, for the fulfillment of the Lord's promises. Christians hope for the ideal of Christian Unity and pray for it sincerely.

But even more than Abraham Mary is the model of our hope. Her prayers and her love are inseparably bound up with the life and mission of Christ and with that of the Church. She is the mother and patroness of Christian Unity; she facilitates and promotes it; she inspires and directs it. She cannot impede it or hold it back. She is totally dedicated to her Son in his teaching and his mission. As Vatican II reminds us, she is inseparable from Christ: "... the Church honors with special love the Blessed Mary Mother of God, who is joined by an inseparable bond to the saving work of her Son" (Constitution on the Liturgy, 103).

This is of course nothing new. In the fifth century Saint Augustine had used the title "Mother of Unity." Saint Germanus of Constantinople invoked Mary in these terms: "... by your most acceptable prayers, strong with the authority of motherhood, to our Lord and God, creator of all, your Son who was born of you without a father, steer the ship which is the Church, and bring it to a quiet harbor."

Father Titus Cranny, the well known apostle of Christian Unity and contributor to many religious periodicals, is a Graymoor Friar at Garrison, New York.

Medievalists honored Mary for her role in standing by the cross of her Son and Savior, interceding for all men and dispensing the graces to her sons and daughters. Pope Leo XIII wrote many encyclicals on Mary and on the rosary. He was deeply interested in and committed to the cause of unity, and he referred to Mary as "the zealous guardian of unity" and did much to promote reunion among Eastern Christians. He said that the rosary is by far the best prayer to plead before Mary the cause of unity: "The rosary is the bond uniting men to Christ and bringing men to Christ."

When Cardinal Newman preached his famous sermon "The Second Spring" in 1852 at St. Mary's in Oscott, he recalled the glories of the Church in England in the past. He then asked that Our Lady come again upon this land so that a new springtime of faith and love would flourish. It would be the time of Our Lady's visitation. "Arise and go forth into that north country which once was thine own and take possession of a land that knows thee not. From thy sweet eyes, from thy pure smile, from thy majestic brow, let ten thousand influences rain down, not to confuse or overwhelm, but to persuade, to win over thine enemies. O Mary *my hope*, O Mother undefiled, fulfill unto us the promise of this spring."

Mary is the hope of Christian Unity because no one is beyond the orbit of her prayers. Her deepest concert is to bring all men to her Son. The problems are many and time-encrusted, but the love of a mother can surmount all difficulties because that is her role in the life of men and of the Church. We should pray to her for unity daily so that we may be drawn ever closer to Christ and that we too may faithfully help our Brothers and sisters to grow in the same noble task. For in all matters, and especially in Christian Unity, Mary is "our life, our sweetness, and our hope."

Titus Cranny, S.A.

Franciscan Poverty:

Defenselessness?

SISTER MARY SERAPHIM, P.C.P.A.

WE "SHOULD BE delighted to follow the lowliness and poverty of our Lord Jesus Christ, remembering that of the whole world we must own nothing; but having food and sufficient clothing, with these let us be content!" (I Rule, 9).

A Franciscan of the First, Second, or Third Order who does not wonder about the place and practice of poverty in his or her live is a rare individual these days. The mere proliferation of writings on this subject by Franciscans themselves, as well as by many other Christian and even non-Christian thinkers, leads one to conclude that poverty is a "hot" subject at present. Certainly it is a difficult one. If poverty were to be considered only as being "poor in spirit," it might not be so unsettling. But we Franciscans know well enough that it cannot be *just* that, although that is the heart of the matter and what gives meaning to all the rest. But a spirit without a body to manifest its presence is simply invisible—and, as such, not a very convincing witness to the truth that humanity is redeemed by an incarnate God. Spirit must act through visible, fleshy forms. Poverty must move from a humble spirit to a lowly servant of men.

Pondering over what Franciscan poverty should mean has brought us many important insights by Spirit-guided men and women of our day. Perhaps it is temerity to suggest yet another possible avenue of understanding, but I wish to share some thoughts with my Franciscan brothers and sisters in this matter so that praying together we all may move closer to the ideal that our Father Francis so cherished for his followers. I am musing over the thought that perhaps one could equate Franciscan poverty with the ideal of defenselessness.

Jesus as Defenseless

DEFENSELESSNESS characterized the attitude of Jesus during his life among us. He walked through our land with a disconcerting freedom and lack of care for his personal well-being. Whatever else may be said about his form of life, we can say that it had no defenses built into it. From the viewpoint of material poverty, Jesus owned neither house nor place that he could call exclusively his or from which he could bar entrance to unwelcome or merely tiresome persons. He appears to us as living almost in the open fields—nothing to hide behind. Nor would he let his disciples shield him: witness the scene with the children.

Jesus did not try to save his reputation from the slander of the Pharisees, or from the troubled disbelief of the common people. He very carefully did not let himself be taken for what he was *not*, but when people would not accept him on his own terms, he let them continue on in their puzzlement. Among his own, he served. As Son of Man, he chose to complete his scriptural role of the Suffering Servant. We have only to read Isaiah's Servant Songs to see a portrait of Jesus written many centuries before his birth. The remarkable element in these verses is the apparent defenselessness of the mysterious Servant of Yahweh. "He opens not his mouth, he does not turn his face away from blows, he does not cry out; harshly treated, he submitted and . . . the Lord laid on him the iniquity of us all" (cf. Is. 50-53). The terse accounts of the Passion in the Gospels leave us no doubt that Jesus lived out this terrifying prophecy to the limit. Before men and before his Father, he was defenseless.

Francis and Clare drew their ideal of Gospel poverty from what they saw in Jesus. If Francis chose to be poor like Jesus, it was not just so that he would be free from the cares that riches bring. I believe he was challenged by the utter defenselessness of the God-man and wanted to take the same risks that he saw his King had dared. A knight could not do less than travel the way his liege-lord went, though it be through enemy terrain. The whole world is, in a sense, an enemy camp for a man who carries no weapons. With no way to protect himself from exploitation and derision, Francis kept his eyes fixed on Jesus, and like him "embraced the cross, despising the shame." And for the same reason: "for the sake of the joy set before him" (Heb. 12:2).

From Jesus Francis learned that the truly poor man is nonviolent, as a sheep among wolves. He doesn't worry what good will come of his being weak and powerless. He knows that some-

Sister Mary Seraphim, P.C.P.A., a contemplative nun at the Monastery of Sancta Clara, Canton, Ohio, has published many poems and articles on spirituality and the Religious Life, in The Queen and other periodicals.

how "power is made perfectly manifest in weakness" even though all that is manifest to *him* is the weakness and apparent uselessness of this course of action—or often more searchingly, inaction. A poor man waits . . . and waits. He must, for often he has no choice. A follower of Francis must risk the accusation of lack of initiative (a damning accusation to our American mentality), and he must risk it without making any explanation. It is so much harder to await the Lord's time than to engage in action, even futile action. Francis must have seen much in his day to rage against, and his popularity would have won him a rabid following of "reformers." But instead of concentrating on the weaknesses in his society, he threw all of his own weakness into the amazing work of magnifying its few strengths! We know what marvels flowed from this essentially defenseless strategy.

Defenselessness and Forgiveness

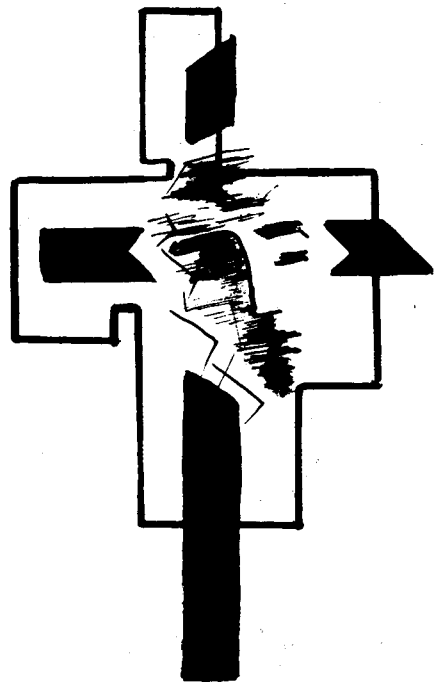
CATHERINE DOHERTY, in her profoundly inspiring book *Poustinia*, links defenselessness with forgiveness. In fact she states that one should be ready to forgive even *before* an action is taken against one. Such was Francis' attitude toward all men. "The Lord give you peace!" he intended as a blessing for all men, especially for those whose lack of inner peace was manifested in opposition to himself or his friars. When he or his men were working for others, he urged them: "When you receive no recompense for your work, turn to God's table and beg alms" (cf. Testament, 5). Clearly, the friars were not to claim anything from those they served as if it were their right. And they should be glad when they were refused what might have been considered their due. And for the persons who did them this favor, they were to have a heart of gratitude and a prayer for their peace.

The genuine follower of Saint Francis should be glad when he is classed with the socially despised. If he is really pursuing the goal of his vocation, he is likely to be unpopular in certain places—and possibly in many. Although he has the right to feel himself to be following the path laid out for him by the Lord, he does not necessarily have the duty to expound this to others for their enlightenment and/or edification! Francis spoke some very frank words about the members of his Order who are "in the service of lay people." They are "forbidden to accept positions of authority in the houses of their employers, or to take on any job which would give scandal or make them lose their own souls. They should be the least and subordinate to everyone in the house" (I Rule, 7). Such a statement gives all of us a lot to think about, even Poor Clares.

Francis also went on to speak of something which was one of his great joys. "They should be glad to live among social outcasts, among the poor and helpless, the sick and the lepers, and those who beg by the wayside" (I Rule, 9). These were the little folk of the land, for whom Francis cherished a preferential love. To be accepted among them as one of them was his great desire. Theirs was the society he cultivated and whose friendship he considered priceless. In fact, they seemed to him to be very close models of the poor and humble Lord he followed.

Defenselessness and Freedom

IN THIS defenseless position in society, Francis found the perfection of poverty for which he eagerly sought. Here, where one could go no lower, he was happiest. He would not wantonly step on a worm, but we can imagine that he would allow the little creature to crawl across him if that served to help it on its way. We must admit, however, that he was not so tolerant of the rats which he met in the haven of poverty at San Damiano! But it was also here that he discovered the fullness of joy welling up in his heart like an overflowing torrent. The Canticle of Brother Sun burst forth from that wellspring, and how enriched the world has been because of it.



The secret of the freedom and ability to be wholly defenseless is recorded in Celano's First Legend: "Followers of most holy poverty, because they have nothing, loved nothing, they feared in no way to lose anything. They were content with one tunic, patched at times within and without; in it was seen no refinement but rather cheapness, so that they might seem to be completely crucified to the world (1 Celano 39). "If we want to define our poverty as Franciscans, we need to "have

nothing, love nothing, and fear to lose nothing" in a most radical sense. The "love nothing" in this upsetting sentence means, if I understand Francis' mind alright, to be attached to nothing. He obviously and joyously cherished everything and everyone. But just as clearly, he was free from any attraction to them as things to be owned or possessed for themselves.

What Thomas of Celano said of Clare is pertinent here: "Then having thus left the world without, though enriched in mind within, she ran after Christ unburdened by any possessions. So strict was the pact she thus entered with holy poverty, and so great the love she had for it, that she would have naught else but the Lord Jesus!" (Celano, Legend of St. Clare, 13). A poverty like this is wholly positive and inestimably rich. To quote our Father Francis, "Do you think that evangelical poverty has nothing about it to be envied? It has Christ and through him it has all things in all" (2 Celano 84). To possess Jesus Christ most fully was Francis' and Clare's leading motive in embracing poverty. And the Jesus to whom they were so powerfully attracted was the Servant of Yahweh who said, "I gave my back to those who beat me, my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting" (Is. 50:6). There is a terrible fascination in a Lord who freely yielded himself to such defenseless suffering.

Our Defenseless Vocation

SUCH A VAST and far-reaching poverty challenged Francis to the limits. It should, I believe, be a flaming challenge for us also. I don't think anyone would blatantly state that being a Franciscan is meant to be easy. It is always an uncomfortable vocation, for we can never say that we have fully understood or fully begun to live all that is implied in the example of Francis and Jesus. Always our ideals outstrip our attainments. This has been the history of our Order through the centuries and the reason for the constant reform movements which are always arising. The very fact that these movements to renew and recover our pristine ideals exist is a happy proof of the vitality of our Franciscan charism.

Today, after some of the hassle over revising Constitutions and customs is beginning to abate, we come to the (renewed) recognition that the vigor of our Order does not depend on the rules but on the brothers and sisters who compose it. Are the ideals of Francis and Clare real and compelling to us? Are we serious about putting their spirit into practice? It is a most radical spirit—scarcely one to embrace unless we are serious about living in a defenseless attitude among a belligerent and violent age; that is, serious about dying in a multitude of ways. Our exterior poverty which we personally regulate within the framework of our Rule must be real and at times place apparent limitations on our "apostolic works." Yet we know that our one apostolate as Franciscans is simply to live the Gospel—and poverty does not prevent us from doing that.

Deeper than the privations of material poverty drives the spiritual littleness of heart which will prevent us from demanding anything from others except the right to love and serve them. To be so defenseless includes the refusal to engage in law-suits or carry weapons as has been the tradition of the Tertiaries since Francis founded them. It means much more than this. In our everyday relations with each other within our communities, it implies a gentleness and compassion that never fails to yield to others not only their due, but the superabundance of caring service.

With those outside our fraternities and sisterhoods, we must be people of peace—those who bring and promote peace because of a tranquillity within our own persons and communities enabling us to offer freely our persons and services in whatever capacities these may be needed. We may even be asked to withdraw our proffered services—an act which is more difficult but one which can, perhaps, promote more peace than digging in and insisting on our contribution.

And, finally, we needn't be too concerned about the "witness" we are giving to the world. That will take care of itself if we are true to our charism of evangelical poverty. We may be misunderstood—it won't be the first time, nor, likely, the last! We follow a fiery little man who was consumed with one ideal. He kept his eyes fixed on Jesus and "for the sake of the joy set before him, endured the cross, despising the shame" (Heb. 12:2).

Remember how generous the Lord Jesus was: he was rich, but he became poor for your sake, to make you rich out of his poverty.

—2 Cor. 8:9

God's Smile

God's smile's in the sunrise,
at daylight's first break.
His smile's on the ocean,
the river, the lake.

His smile scales the mountain,
His smile scans the plain.
It nestles in valleys—
Oh, blest be its reign!

The rain drops, the snow flakes,
The birds, flowers and trees;
Most surely you've seen
how God's smile is in these.

From sunrise to sunset,
then 'round back again,
His smile is revolving,
and always has been.

For in the creation,
the work of His hands,
His smile was engrafted,
and forever it stands.

You say you've not seen it—
how sad you must be.
For truly His smile
is for you and for me.

You ask me to tell you
how I learned God's art.
Ah, gladly I'll tell you—
His smile's in my heart.

Sister M. Paula Brennan, O.S.F.

Roger Bacon and the Future of Catholic Education

ROBERT B. NORDBERG

OF THE MANY great Catholic thinkers, the one most shelved and unregarded in our time is the one who holds the most relevance for it: Roger Bacon. Rather strained efforts have been made to show some basis for a Thomistic philosophy of science, in order to demonstrate that medieval scholastics were not totally lacking in the modern experimental orientation. Ample was the genius of Saint Thomas Aquinas, but he was not much of a scientist, even relative to the science of his own age. For example, he wrote: "...it is not possible for there to be another earth than this one, since every earth would naturally be carried to this central one, wherever it was."[1] The modern mind smiles at this attempt to deal deductively with a problem that requires observation and open-ended induction. It was exactly this kind of circular reasoning that Rober Bacon protested, as did his 16th-century namesake, Sir Francis.

Those who want to show a scientific strain in medieval Catholic thought should turn to the one-time lecturer on Aristotle at the University of Paris. Around 1247, something happened to the mind of this hitherto typical medieval scholar. He not only abandoned interest in metaphysical disputes, but came to speak of them with high scorn. He spent vast sums of money in experimental research, in constructing instruments and tables, in training assistants, and the like. No hints of such leanings are to be found in his earlier works. Probably, the transformation was brought about by Bacon's return to Oxford and the combined influence on him of Robert Grosseteste, Adam de Marisco, and Thomas the Welshman. Bacon's age was then about 27. For about ten years, he devoted himself ardently to the

[1]Anton C. Pegis, ed. & trans., *Basic Writings of Saint Thomas Aquinas* (New York: Random House, 1945), p. 463. (From *Summa Theologica*, I, 47.3)

Dr. Robert B. Nordberg is Dean and Professor at the School of Education, Marquette University.

cultivation of languages, mathematics, alchemy, and astronomy.

In 1257, another important change took place. Bacon had not lost his interest in science but he had joined the Order of Friars Minor. The outspoken Roger was soon on a collision course with his ecclesiastical superiors. They criticized him alike for his credulity in some areas and for his castigations of their rationalistic and authoritarian methodologies. Despite these mutual antagonisms, Bacon considered the ultimate goal of science to be service to the Church. He felt that Christendom would be protected by its power over nature. The specific event of 1257 was that he was transferred to Paris, where a closer eye could be kept on him. While there, he appealed to Pope Clement IV, trying to persuade him to change the teaching in Christian schools so as to include more observation and experimentation. The Pope wrote to Bacon, asking him to send his work, "that you may declare to us through your writing what remedies seem to you fitting for dealing with those matters which you recently intimated to be of such moment; and do this secretly as far as you are able and with as little delay as possible."[2]

The Pontiff apparently thought that Bacon's work was already essentially complete, but it was only a plan. Accordingly, he set to work immediately on his *Opus majus* and produced the *Opus minus* in case the Holy Father did not have time to read the larger work. Both works (handwritten, of course) were on their way within a year. The *Opus majus* established Roger Bacon as one of the most profound and creative thinkers of his time. It contained seven parts: causes of error (curiously reminiscent of the later Bacon's treatment of the same subject), philosophy versus theology, study of languages, importance of mathematics, optics, experimental science, and moral philosophy.

[2]Clement IV, letter; cited by Jay E. Greene, ed., *One Hundred Great Scientists* (New York: Washington Square Press, 1967), p. 29.

Returning to Oxford, Bacon hoped to write an encyclopedic work on all the sciences, but this was not to be. He did produce the manuscripts, *Communia Mathematicae*, *Communia Naturalium*, and *De Coelestibus*. In 1277, the plain-spoken and sometimes arrogant Roger again found himself in trouble with the authorities. Jerome of Ascoli, Minister General of the Friars Minor, "condemned and reprobated the teaching of Friar Roger Bacon as containing some suspected novelties," and the friar found himself in prison. His imprisonment is believed to have lasted for almost fifteen years, until Jerome, who had become Pope Nicholas IV, died.

What did Bacon accomplish? Many things. He is credited with inspiring the voyage of Columbus, 200 years after his death, by indicating that the Indies could be reached by sailing westward from Spain. In the 13th century, this English cleric wrote speculatively of machines that would navigate without rowers, wagons which would move at great speed without being pulled by animals, and flying machines. He wrote also of the explosive property of gunpowder and of improving people's eyesight by lenses. He conceived of the microscope, and his specific suggestions led in 1571 to the invention of the telescope.

Bacon's most fundamental contribution, however, was none of these things. The contents of science change. It was his commitment to scientific *method* that makes him a man for the ages. To reject authority and armchair reasoning alike as bases for conclusions about the workings of nature was, in Bacon's milieu, a tremendous and brave step forward. He has been criticized for superstition and credulity. This derogation misses the mark. Like all men, he could not totally escape the superstitions of his time. He dabbled extensively in alchemy, the medieval supposed art of transmuting baser metals into gold, of finding a universal solvent, and of developing or discovering an elixir of life. We must remember that alchemy was the chemistry of the Middle Ages. Bacon did not approach it as magic, but as a means of studying the transition of matter to its final form. Indeed, he wanted to expose "the mad acts of the magician" through experimentation. He was one of the first to point out that medicine should use remedies provided by chemistry. Bacon also believed in astrology as a potential science. It was not proved out, but he was

not wrong at that stage of knowledge in exploring its possibilities, surely.

What has been noted so far points up Bacon's important role in the transition to modern thought but does not explain his value to the Christian Church. What he wanted to do above all, however, was to show the unity of all truth (a basic Catholic concept) and the relationships between natural knowledge and supernatural revelation. He did this, not as nearly all of his contemporaries did, by reasoning in circles from questionable assumptions to foregone conclusions, but by addressing questions to nature and answering them by observation.

Last among the natural sciences as described in Bacon's *Opus majus* was *Scientia experimentalis*. He did not limit this to any branch of research but thought of it as "a general method used for the double purpose of controlling results already reached by mathematical procedure and of stimulating new researches in fields not as yet opened to inquiry."[3] Yet, as Brophy noted in his biography of the friar, "The ultimate aim of Bacon's immense labors was, as he so often insisted, the protection and expansion of the Church throughout the world through a reform of studies."[4]

Bacon's opening discourse on method in the *Opus majus* has a distinctly modern tone, reminiscent of Comte. He wrote, for example:

> . . . there are three ways of knowing: authority, reason, and experience. Now, authority never gives the reasons for that which it affirms; it does not understand that which it bids us believe. Reason, on the other hand, cannot distinguish sophistry from demonstration, at least to verify its conclusions by the verification of experience as we propose to do in the experimental science.[5]

Seven Centuries After

ONE MIGHT suppose that, seven centuries after Roger Bacon, the relations among theology, philosophy, and science would have been worked out satisfactorily and widely accepted by Christian scholars. Instead, Bacon was not only ahead of his own time but in some measure ahead of ours. There are still those Catholic apologists who simply regard science as the enemy of faith. There are others who try to use theology and philosophy to answer empirical questions. They want a unity of truth, but an imposed unity rather than an emergent one. Still others put faith in an isolated category which cannot be related systematically to anything demonstrated by natural reason. Few are they who see knowledge as an analogical concept and work towards a Christian synthesis of belief in which the outlines emerge as they will, not as anyone has predetermined that they should.

Discussions of the relations between religion and science are usually at a rather naive and unsatisfactory level. The nonscientist may have difficulty understanding the roles of models and analogies in modern scientific work. The world of scientist is largely de-ontologized. He is interested in making predictions in the phenomenal order. He does not particularly care, for his immediate purposes, what ultimate status his constructs may have. Further, he deals not in "truth" but in probability. The electron and the proton may be understood as little blobs by the undergraduate student, but the physicist and the chemist understand them as heuristic devices useful for generating discoveries, organizing data, and facilitating prediction. They afford no guaranteed insights into what really exists. Nobody really knows if there *are* electrons and protons, but physical science is not handicapped by the absence of that knowledge.

This outlook is a reversal of Aristotle, for whom "science" involved the revelation of essence in a series of demonstrative syllogisms. There are still Catholic thinkers who cling to that view and teach it, unaware that the scientific community has long since rightly abandoned it. It can be said of these well-meaning pedagogues that they have not quite caught up with Roger Bacon.

No medieval scientific thinker, of course, could break completely out of the mold of that era which had its origins in Plato and Aristotle. Science was expected to rest on self-evident first principles and to lead to conclusive demonstration. Paradoxically, Plato's kind of realism left more room for models and analogies than did Aristotle's trust in particulars. It could be said that Plato invoked models in the *Timaeus*. In any case, the world of the sensible was approximate and tenuous, and so it, rather than the forms, was Plato's "model." Aristotle, fro whom form was imbedded in matter, disagreed with Plato's rejection of the possibility of a true sceince of physics. Aristotelian science, we can now see, tried to move

[3]John H. Bridges, ed., *The 'Opus Majus' of Roger Bacon*, vol. 1 (Frankfurt/Main: Minerva G.m.b.H., 1964), lxxviii.

[4]Liam Brophy, *The Marvelous Doctor—Friar Roger Bacon* (Chicago: Franciscan Herald Press, 1963), p. 72.

[5]Ibid., p. 74 (from the *Opus Majus*).

too simply and quickly from description to essence. Galileo crossed the bridge into modern science, perhaps, when he used analogies extensively in his *Dialogue on Two Chief World Systems.*

Emergent and Imposed Unity

WHILE BACON'S science bears the medieval stamp, we can see him edging towards a positivistic bent in his approaches to the metaphysical controversies of his century. "His aim from beginning to end of his career was to draw men away from verbal subtleties and concentrate them on the realities of life, as plain men understand them."[6] He told his students, for example, to look at things, "try them, see how they act on you, how you can act on them. As to the matter and form that may underlie them, leave that to God." He dismissed the problem of a principle of individuation as meaningless and foolish.

What can we extract from the legacy of Roger Bacon which might give guidance on what Catholic secondary and higher education will be or should be in the late 1970's and beyond? Certainly, we must acknowledge that the contents of the sciences and even to some extent their character have changed since his century. We must also concede changes in the contents and methodology of theology and in the prevailing philosophy of science. Even so, important points of Baconian application remain, nor did he fail to anticipate such strands of thought as that of the Vienna Circle. Among the jewels of the Baconian legacy are the unity of all truth and the importance of letting that unity emerge rather than imposing it prematurely, the necessity to resort to experience in answering questions about nature, the value of science being the ally of the Church rather than its enemy, the need to go where the data are in investigating, and the analogical character of knowledge.

In our time, it has become the prevalent fashion among intellectuals to despair of and perhaps even to scoff at the concept of a coherent synthesis of learning. The late J. Robert Oppenheimer wrote, not with approval but with resignation, of the increasing fragmentation which now finds various kinds of specialists within physics unable to comprehend one another's discourse. He rightly warned against any sort of facile formula which would create a *pseudo*-unity. Plato would have his philosopher-king know mathematics. Today, complained Oppenheimer,

> it is not only that our kings do not know mathematics, but our philosophers do not know mathematics and—to go a step further—our mathematicians do not know mathematics. Each of them knows a branch of the subject and they listen to each other with a fraternal and honest respect . . . .[7]

Yet, no one was more excited than this same Oppenheimer about the possibility that some discovery around the corner would weld together the disconnected elements of quantum mechanics, relativity, and all the rest. Indeed, in the passage following that just quoted, he noted, "In fact, a great deal of progress in mathematics is a kind of over-arching generalization which brings things that had been separate into some kind of relation."[8]

Oppenheimer's world, of course, did not include divine revelation and its systematic development and explication. The Catholic hope is in principle the same as his, but in practice vastly more ambitious: to see a pattern pervading *all* knowledge. It is fatal to such an enterprise, however, to entertain a univocal notion of what it is to

know. Dated and in need of revision though it be, Jacques Maritain's *The Degrees of Knowledge* probably does a better job than has been done in any other one place of developing an analogical and hierarchical epistemology. We can still ponder that work with great profit. (Lest we forget, Maritain started his career as a student of biology.)

How has the Catholic Church at the level of intent come to terms with the spirit of Roger Bacon? *Gravissimum Educationis,* the document on education of the Second Vatican Council, expresses as a goal "to have individual branches of knowledge studied according to their own proper principles and methods, and with due freedom of investigation."[9] Lest it be

[6]Bridges, p. xli.

[7]J. Robert Oppenheimer, "The Tree of Knowledge," lecture, in Michael Rouzé, *Robert Oppenheimer, the Man and His Theories,* trans. Patrick Evans (New York: Fawcett Library, 1965), p. 128.

[8]Ibid., p. 128.

[9]Walter M. Abbott, ed., *The Documents of Vatican II* (New York: Guild Press, 1966), p. 648.

thought that this stress on the absence of any constraints on the sciences pose a danger to the Faith, the opposite is then asserted: "She intends thereby to promote an even deeper understanding of these fields, and as a result of extremely precise evaluation of modern problems and inquiries, to have it seen more profoundly how faith and reason give harmonious witness to the unity of all truth."[10] The document also specifies that, "Since the sciences progress chiefly through special investigations of advanced scientific significance, Catholic colleges and universities and their faculties should give the maximum support to institutes which primarily serve the progress of scientific research."[11]

How *not* to go about all this is illustrated in a position taken by William J. McGucken:

> Every educational institution makes use of indoctrination. Children are indoctrinated with the multiplication table; they are indoctrinated with love of country; they are indoctrinated with the principles of chemistry and physics and mathematics and biology, and nobody finds fault with indoctrination in these fields. Yet these are of small concern in the great business of life by contrast with ideas concerning God and man's relation to God, his duties to God, his neighbor and himself, man's nature and his supernatural destiny. The Catholic educator makes no apology for indoctrinating his students in these essential matters.[12]

The multiplication table, most mathematicians would agree today, is a set of tautologies. No indoctrination is involved in learning it because it does not assert anything. It is essentially a language game. As for the species of indoctrination that children have often received about their country, it lies buried in the ashes of Vietnam. Any scientist worth his salt would surely cringe in horror at the notion of indoctrinating students with the concepts of chemistry, physics, or biology. In theology, "indoctrination" in the sense of teaching doctrines is something else. The very fact that McGucken could throw all these items into the same hopper and see no difficulty about it illustrates a major typical flaw of Catholic education in the past.

On one occasion when a major disappointment—one of many in his life—had occurred, Roger Bacon remarked to his friend, Raymond Lull, "It seems that God just wishes us to sow the seed. It will be for other eyes than ours to behold the harvest."[13] What are we in Catholic education doing to tend the garden?

[10]Ibid.

[11]Ibid., p. 649.

[12]William J. McGucken, *The Catholic Way in Education* (Milwaukee: Bruce Publishing Co., 1937), p. 60.

[13]Brophy, p. 95.

The Wandering Jew

My Lover roams the ages,
a Peddlar of wares:
best wine, loaves, and fishes,
oil of compassion for the crowd.

He works His healing wonders,
speaks words never heard,
breaks Bread, says, "Come,"
and some will hear.

But He owns God His Father,
Himself a mother hen.

So take up your stones,
Jerusalem, at road's end.
Drive the wandering Jew
on past the yearning cross
and homeward,
to my heart.

Sister Mary Agnes, P.C.C.

Vatican II, Charisms, and the Laity

ROBERT E. DONOVAN, O.F.M.

IN MY LIMITED involvement with the "charismatic renewal" in the Catholic Church it has been obvious that this movement is predominantly lay in orientation and language. While still within the hierarchical framework, its strong stress on community and egalitarianism is more observable than in other groups of the present or the Catholic Action of the past.[1] Precisely because it encourages a larger role for the laity while not demeaning the contribution of the ordained ministers, the "charismatic renewal" is a force for the continual renewal of the whole Church.

What, if anything, did Vatican II say about such a lay movement? One might be convinced that nothing was said, especially if one takes into account the fact that the "charismatic renewal" in its organized form began about 1967 while the Decree on the Apostolate of the Laity was published on November 18, 1965 (over ten years ago). A closer look at this document would indicate otherwise. While the fathers were not capable of foretelling the future, they did comment on the unique and indispensable "charism" of the laity in the mission of the Church. Indeed, many of their comments and guidelines for future development are lived by the "charismatic renewal" today. A closer look at the document will, I feel, bear this out particularly in the areas of vocation, charism, and apostleship.

I. Vocation

THE DECREE on the Laity emphasizes at the outset the necessity of the lay apostolate. The laity's role in the mission of the Church, the Decree maintains, is "indispensable." "The Church can never be without it." The Decree then goes on to indicate that this apostolate derives specifically from the layman's "Christian vocation."[2] The term *vocation* had been used to describe the call of Christ in the Spirit addressed to certain Christians to embrace the so-called higher states of perfection, i.e., the priesthood or religious life. In answering this call, those chosen were to carry on the work of Christ of bringing all men to share in his saving redemption. The laity were instructed to foster, especially within the family, the growth of these vocations, and to participate in or collaborate with this apostolic task. Now the Decree on the Apostolate of the Laity claims that it is the whole People of God and the whole Mystical Body that is called to bring the whole world into a relationship with Christ. So, "By its very nature the Christian vocation is also a vocation to apostolate." By virtue, then, of his call by Christ in the Spirit, each and every Christian: lay, cleric, and religious, is summoned to an active participation in "spreading the Kingdom of Christ everywhere."[3]

This call is not issued and forgotten, but, like the more limited concept of vocation, must be continually nurtured. It is a call to a continually active Christian life. There is no room for passivity. Because of the intimate interrelation existing among the various members of the one Body of Christ, any member "who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself." Even the laity cannot be passive. "Incorporated into Christ's Mystical Body through baptism and strengthened by the power of the Holy Spirit through confirmation, they are assigned to the apostolate by the Lord himself."[4] In saying this the fathers were, in the view of Yves Congar, "rediscovering and affirming the link between consecration and mission. Like unto the cleric who is consecrated or set apart for a specific mission, so too the people of God are chosen and consecrated to announce the wonders of God." This apostolate of all Christians and the lay part in it are not, then, based "on a

[1] Catholic Action is the name of the officially sanctioned lay activity in the Catholic Church. Pius XI described it as the "participation of the laity in the apostolate of the hierarchy." It seemed to be the only official method of exercising not their own lay apostolate but that of "cooperating with the apostolate of the hierarchy," as Pius XI phrased it.

Brother Robert E. Donovan, O.F.M., Ph.D. (Fordham University), is Professor of Theology at Christ the King Seminary, East Aurora, New York.

[2] Decree on the Apostolate of the Laity, §1, Eng. trans. in Walter Abbot, ed., *The Documents of Vatican II* (New York: Guild Press, 1966), p. 58. All future quotations from this document shall be from this work, referred to as "Laity."

[3] "Laity," §2 (p. 491).

[4] "Laity," §§2&3 (pp. 491-92).

reality of the juridical order, but on the supernatural ontology which makes a person a Christian . . . ." By the very inclusion, sacramentally, of the laity in the Body of Christ, they are set apart and consecrated for the mission of Christ. "The fundamental title of apostolate is not, therefore," Father Congar concludes, "a mandate given by the hierarchy."[5]

Because they are Christians, therefore, the laity participate in the apostolate of the Church. "They exercise a genuine apostolate by their activity on behalf of bringing the gospel and holiness to men, and on behalf of penetrating and perfecting the temporal sphere of things through the spirit of the gospel."[6] The laity's integral and necessary part in this apostolate, their vocation, is marked by their involvement in the secular. Together with the clergy and religious they must work, first of all, to spread the gospel and to sanctify their fellow man from their secular vantage point. Secondly, it is their specific vocation because of their Christian consecration and secular involvement to help perfect the temporal order by the infusion of the spirit of the gospel, so that their activity in the world may bear witness to Christ and serve the good of mankind.

To accomplish this twofold vocation the laymen must first of all be aware that it is their task to cooperate "with their brothers in Christ, especially with their pastors," in making the "divine message of salvation known and accepted by all men throughout the world."[7] On the other hand, they must be aware that toiling to perfect the temporal order "is the peculiar task of the laity, because the secular is, as it were, their field of expertise. On this point the Decree is rather specific, stating that "since it is proper to the layman's state in life for him to spend his days in the midst of the world and of secular transactions, he is called by God to burn with the spirit of Christ, and to exercise his apostolate in the world as a kind of leaven."[8] Thus he should be aware that "his human vocation is raised to the dignity of an apostolate."[9]

The Decree further directs the layman to be humble and recognize that he is no better than

[5]Yves Congar, "The Laity," John Miller, ed., *Interfaith Appraisal*, pp. 241-42.
[6]"Laity," §2 (p. 491).
[7]"Laity," §3 (pp. 492-93).
[8]"Laity," §2 (p. 492).
[9]"Laity," §3 (p. 492).

other men. Secondly, he must be concerned with his fellow men, and become a man-for-others looking to save their bodies as well as their souls. To do this he must work to make the world a better place, realizing that the very act of his "being-for-the-world" is his apostolate. ("As citizens," the Decree directs, laymen "must cooperate, using their own particular skills and acting on their own responsibility" so that "the temporal order can be restored in Christ.")[10] Thus no longer will the layman be viewed as the extended arm of the hierarchy, nor as the bridge between the world and the body of the clergy. The layman is now to be seen as an integral, necessary part of the mission of the Church for-the-world. This real vocation of the layman for the Church and for the world is not uniform, but takes on as many shades as there are laymen. To carry it on, the laymen are given the help of Christ in the Spirit, i.e., charisms.

II. Charisms

FIGHTING the notion that the only charism of the laity was that of giving service and being charitable, the Decree on the Apostolate of the Laity insists that the charismatic structure of the whole Church be revitalized.

> For the exercise of this apostolate, the Holy Spirit gives to the faithful *special gifts*. Thus may the individual, 'according to the gift that each has received, administer it to one another (1 Pet. 4:10) . . . and build up thereby the whole body in charity (cf. Eph. 4:16).' From the reception of these *charisms* or gifts, including those which are less dramatic, there arise for each believer the right and duty to use them in the Church and *in the world* for the good of mankind and for the upbuilding of the Church.[11]

In this description of the working of the charisms within the Church, it seems obvious that the Council fathers were not speaking simply of extraordinary manifestations of the Spirit. These were not to be discounted, and the "charismatic renewal" is making good use of these gifts consonant with the teaching of Vatican II. Besides these, however, the fathers of the Council were also speaking of gifts which dispose their recipients to undertake the ordinary and everyday work within the Church. These gifts, too, though less publicized, are the concern of the charismatic renewal. For they, as all charisms, are given for the good of the faithful and are constitutive of the fundamental structure of the Christian community.

[10]"Laity," §7 (p. 498).
[11]"Laity," §3 (p. 492).

Since no one is to be passive, all the faithful should be seen as having their own particular mission or apostolate for which they have received a special charism. Though there be a hierarchy of charisms (the more it serves the whole community, the more it is to be revered), even the most insignificant, since it comes from the Spirit and not from any mandate, stems from the fundamental structure of the Church. (Believers need to enjoy the freedom of the Holy Spirit . . . .")[12] Secondly, because in general all the charisms are given to enhance the life of the Church, they all impel their recipients to be for-others, i.e., to work for the creation of community throughout the world. No longer afraid of death, they are disposed to enhance life, especially the life of their neighbor. Involved in this being-for-others, the faithful are not involved in a mundane or profane activity but in a spiritual and charismatic activity. ("They must act in communion with their brothers in Christ.")[13] In all of this what is being stressed is the equality among the People of God and the need for true community, based on fraternal charity.

If this understanding of the charismatic structure of the Church had been expanded, one could ask whether charisms which entail a mission also entail a "ministry." Following the lead of the Decree, one can at least say that, although the laymen may not have a part in the direction and decisions of the Church, they nevertheless have rights and duties consonant with their charisms. So, thanks to the charisms received, the layman has a "ministry" in the Church, a specific vocation which cannot be fulfilled by any other layman or cleric.

This raises a further question. Can the laity really be called apostles? They have a vocation, a consecration for a mission, and the charism to help them along, but have they the authority of an apostle? They have rights and duties in the Church, but as long as they do not have the power to take part in the direction and decisions of the community, are they not at most only second-rate apostles?

[12]"Laity," §3 (pp. 492-93).
[13]"Laity," §3 (p. 493).

III. Apostles?

IT IS CLEAR the conciliar Commission had intended to speak of the laity's role as an apostolate. They had even rejected a suggestion that the title be changed "On the Participation of the Laity in the Mission of the Church." They did so because they felt that it was clear from the whole context of the Decree that what was involved was the participation of the laity in the mission of the Church. This apostolate was not to be seen as a simple identity with the apostolic office (as for example found in Gal. 2:8, Rom. 1:5, Acts 1:25, or 1 Cor. 9:2), but rather in connection with the extended form of the apostolate found in the New Testament. In this more extended use of the term, especially in Paul and Acts (cf. Rom. 16:7, Gal. 1:19, 1 Cor. 15:7, Acts 14:4, 14), *apostoloi* is a comprehensive term for bearers of the New Testament message. Adding to this usage the charismatic reality of all Christians being filled with the outpouring of the Spirit (Acts 2:17, 1 Cor. 2:13, 15), the description of their growing together with Christ (Heb. 3:1, Rom. 6:5) and their commissioning to "declare his wonderful deeds" and form a "royal priesthood" (1 Pet. 2:4, Acts 4:31), the Decree considers the laity in terms of continuing the mission of Christ, who was sent by the Father into the world "that the world might be saved through him" (Jn. 3: 17). This mission Christ in turn entrusted to the whole community that he has chosen or called forth (ekklesia). "Thus," Father Klostermann, a conciliar *peritus* (expert), comments, "the mission concerns every member of the Church by virtue of the common calling which every Christian has in the basic charisms of faith and baptism, but also by virtue of the special states and charisms of each." Thus the laity, he continues, have a share in this mission, "simply because they are themselves the Church."[14]

In keeping with the more communal and participatory view of the Church, the emphasis is on unity and equality. Here again the "charismatic renewal" is a shining example. Within this movement there is a strong stress on participation and a sense of

[14]Ferdinand Klostermann, "Decree on the Apostolate of the Laity," in Herbert Vorgrimler, ed., *Commentary on the Documents of Vatican II* (New York: Herder & Herder, 1967), vol. 3, p. 303.

community. "The emphasis," Father Kilian McDonnell once pointed out, "is not on 'individual persons' receiving the baptism of the Holy Spirit, but growth and life in a community of people who are livintg the life of the Spirit."[15]

The "charismatic renewal, then, is a perfect example of the ideal held up by the Council fathers that the apostolate of the Church involves the whole of the Body. "All activity of the Mystical Body," the Decree states, "directed to the attainment of this goal [the salvation of the world] is called the apostolate . . ." But this apostolate is to be carried on "in various ways." Along with the "unity of purpose" there is a "diversity of ministry." The successors to the apostles have a role, and the laity, through their share in the priestly, prophetic, and royal office of Christ, have their own role.[16] This role is determined to a great extent by their secular involvement.

But—and this is a big "but" —to be an apostle means, especially in the New Testament, not only to be sent but to be sent with full authority, i.e., to be established in power. And in this Decree, there does not seem to be any mention of this needed ingredient to make the apostolate of the laity a true apostolate. We are not, of course, alluding to a total equality of power, but to some recognition of the co-responsibility of the lay apostles for the Church. This omission, a most regrettable one, was the result of the need for compromise. One could only have wished that the Council could have emphasized more the idea of the reciprocal need of the hierarchy and laity. This reciprocal relationship is obvious within the "charismatic renewal movement."

The Council fathers could have emphasized the reciprocity in the Decree by recognizing more emphatically that all charisms, even those of the apostolate, come from God and are received alike by hierarchy and laity as brothers. Stress could have been placed on the fact that those special hierarchical offices are for the good of the community. Finally, taking cognizance of the so called Council of Jerusalem, where not only the Apostles but the whole community concurred in the decision (Acts 15:6-7), this Decree could have had some practical suggestions for recognizing the authority of the lay apostle.

In conclusion, then, we might say that the charismatic renewal seems to stand in very firm theological ground spaded and hoed by the Council, and that those in the movement also stand as a beacon for further development of the more participatory role of the laity in the mission of the Church—indeed, in the mission of Christ.

[15]Kilian McDonnell, "Catholic Charismatics," *Commonweal* 96 (5/5/72), 209-11.

[16] "Laity," §2 (p. 491).

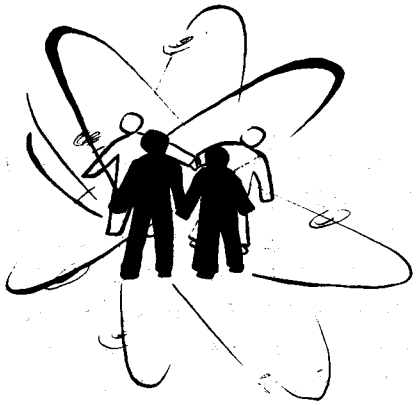
The remarkable thing about Saint Francis is that in his sacrifice of everything he had also sacrificed all 'vocations' in a limited sense of the word. After having been edified for centuries by all the various branches of the Franciscan religious family, we are surprised to think that Saint Francis started out on the roads of Umbria without the slightest idea that he had a 'Franciscan vocation.' And in fact he did not. He had thrown all vocations to the winds together with his clothes and other possessions. He did not think of himself as an apostle, but as a tramp. He certainly did not look upon himself as a monk: if he had wanted to be a monk, he would have found plenty of monasteries to enter. He evidently did not go around conscious of the fact that he was a contemplative.' Nor was he worried by comparison between the active and contemplative lives. Yet he led both at the same time, and with the highest perfection. No good work was alien to him—no work of mercy, whether corporal or spiritual, that did not have a place in his beautiful life! His freedom embraced everything.

THOMAS MERTON
No Man Is an Island

I Need Others—Others Need Me!

BRUCE RISKI, O.F.M.CAP.

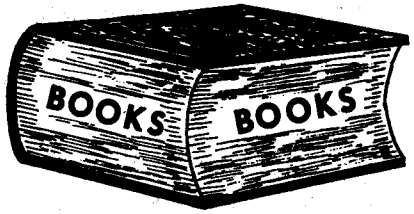
HOW MUCH I need others! I need their daily affirmation, charity, and pardon. Without these I really could not carry on effectively, if at all. They are my brothers and sisters; together we are members upon members. We boost one another; and by so doing, we fill ourselves with enthusiasm and zest for life. Because of this loving concern for one another, we contribute more than our share to society.



Just as I could not really be at my best, benefiting those around me by being what I am, so likewise, others cannot be truly and fully themselves without me! At times I will be as much a burden to them as they are to me. That is part of daily living and cannot be avoided entirely. But whether we touch each other negatively or positively, we shape and mold one another as surely as a sculptor creates a work of art.

I am here, in this particular environment, with my talents, gifts, and personality, by reason of divine Providence. And so are those I meet from year to year a part of God's design and plan. God intends that we live in peace and harmony together so that we may ably assist one another to become holy—that is why we were created. By achieving holiness we render to God the honor, glory, and praise that is his due. As a team we can do it. Without me, the goal is difficult, if not impossible, for others to attain. Without others, I fail to attain it. Yes, it is ever so true: I need others, and others need me to become a saint!

Father Bruce Riski, O.F.M.Cap., has served as a military chaplain and in various pastoral assignments in the Mid-West. A frequent contributor to our pages, he has composed many hymns for liturgical use.



The Father Is Very Fond of Me; Experiences in the Love of God. By Edward J. Farrell. Denville, N.J.: Dimension Books, 1975. Pp. 235. Paper, $4.95.

Reviewed by Father Paul J. Oligny, O.F.M., a member of the staff of St. Francis Chapel, the Northway Mall, Colonie, New York.

The author's stated purpose in in writing this book is to explore in prayer the gifts God has given us, the future to which he calls us, and "our ever unfolding experiences of the love of God" (Foreword, p. 6). And the author lives up to his promises.

Father Farrell's readers will be delighted with his latest book. Even though two of its chapters (VII, on Poverty, and VIII, on Celibacy) are directed more to his priest-readers, the laity can read them with profit. It every Catholic could read "Whatever Happened to the Church?" (Chapter X), there would be an end to all criticism of the Church. People would be going around beating their breast.

What a wealth of meditation points in this book! Here we have solid, nutritional, non-dietetic spirituality. Whom were we taught to adore: a Father of love or of dread? If a Father of dread, then we have to correct our false idea of the Father. Pilgrimage to Reconciliation (Chapter II) will open up, at least for some perhaps, the whole new horizon that every Christian is one sent to create the presence of Christ among men.

Chapter III, Prayer in Depth, is just that—an in-depth study of prayer. Be prepared for surprises.

The book as a whole is a proof of God's love for us. Here we have the work of a spiritual director that will not be read just once and then become a dust catcher. It will be read and re-read, pondered, and we prayerfully hope, be implemented.

Praise to the Lord of the Morning: Three Prayer Experiences. With photography by the Author. By Patrick Mooney. Notre Dame, Ind.: Ave Maria Press, 1976. Pp. 127. Paper, $2.95.

Reviewed by Sister Barbara Marie, O.S.F., a frequent contributor to our pages and a member of the staff of St. Anthony's Hospital, Pendleton, Oregon.

This book is a reverent prayer of praise "hammered out of the experiences of life," as Father Patrick Mooney states in the Introduction. Having served in pastoral ministry for five years before studying for his master's degree in Communication,

he is well equipped to help us feel the Presence of God, hear his call, and see his face in the world in which we live. The lines of verse and the accompanying photography remind one of the Praises of Saint Francis of Assisi, who was lifted up to the Creator by every sight and sound of creation.

The first poem, "A Song for God," invites us to be awe-filled with the wonder of a child at the beauty of the morning, the light of the sun, the song of the bird, the heartbeat of the sea, and the myriad miracles of everyday. The meaningful photography helps to create an atmosphere for contemplative praise and thanksgiving for those who take time to be filled with the Presence of God and the wonders of the universe.

In the second poem, "The Living Bread," the author prays his priestly prayer of the Eternal Sacrifice, expressed in Surrender, Offering, and Consecration. All creation must surrender to ultimate transformation: grapes to wine, wheat-head to bread, winter to spring, death to life. The Prayer of Offering includes not only the material world; it embraces all the people of God, especially those who are crushed with pain or neglect. Here Father Mooney inserts some personal acquaintances: the little boy whose sight and hearing are threatened, the young girl who is mentally disturbed, the religious who has lost the use of her legs. The Prayer of Consecration turns to Christ, who will accept the Surrender and the Offering for transformation. It begs for strength to become one with Christ and live the Eucharist in everyday life:

Ah but gentle Jesus
Your life is a paradox
You know too well the human heart
You teach your friends
One only finds joy in losing
One only receives by giving away
Blood spilled
Spells life as well as death

(p. 79)

but
In memory of you
We are afraid to become
Community Builders
To threaten the world with your love

(p. 80)

The third poem, "Touch and Heal," reminds us of our Christian commitment. So occupied with our wants and needs, we do not hear the cry of the hungry and the thirsty. We fail to see Christ in the least of his brethren. But India and Africa are so far away—and so our pets are better fed than the children of the poor:

Distance makes us indifferent—
The great cop-out on Christian commitment

(p. 103)

Christ is on our doorstep today in the poor who are always with us. We can touch and heal his suffering brothers and sisters without a trip to foreign lands, for

The harmony of the world
Begins at home
In the choices we make to touch and heal

(p. 117)

This book of meditations is written in a style that can be understood and appreciated by all: the layman as well as the priest, the beginner in the spiritual life as well as the contemplative, the modern teenager as well as his conservative elders. In these modern days of confusion and uncertainty it is difficult to put aside the pressures of a pleasure-loving, success .seeking world and be at peace with the God who alone can make us free. This book will be a powerful aid to our peace and freedom if we allow it to touch and heal us.

The Catholic Priesthood Today. By Donald W. Wuerl. Foreword by John Cardinal Wright. Chicago: Franciscan Herald Press, 1976. Pp. 192, incl. bibliography. Cloth, $6.95.

Reviewed by Father Daniel A. Hurley, O.F.M., a member of the Alumni Staff of St. Bonaventure University.

Father Donald Wuerl is a priest of the Diocese of Pittsburgh who is presently associated with the Congregation for the Clergy in Rome. In presenting his new work on the priesthood for publication, he prevailed upon Cardinal Wright, Prefect of the Congregation for the Clergy, to write the Preface. Cardinal Wright honors his young associate and warmly praises and recommends his work.

In his Introduction the author explains his reason for "yet another" book on the priesthood: "I hope to help in some small way to dissipate a little of the intellectual confusion and theological smog that has gathered around this subject" (p. 15). In response to two recent articles in Catholic periodicals that call into question the nature and special character of the priesthood, Father Wuerl calls attention in his exposition to his two principal sources: the documents of the Second Vatican Council, and the statement of the 1971 Synod of Bishops, "The Ministerial Priesthood." It is his intention to show that the latter is a "reaffirmation by the Church of the teaching on the nature and function of the priesthood [that] was most needed" (p. 16).

In the first two chapters the author lays the groundwork for the rest of the book by quoting various passages from the Second Vatican Council, particularly from the Constitution on the Church, and from the abovementioned statement of the 1971 Synod of Bishops. Then, in successive chapters, he goes into more detail on the Catholic Priesthood. The chapter titles give a good idea of his procedure: "The Church," "The Mission of Christ," "The Priest as Witness," "The Priesthood," "Sacramental Witness," "Leadership," "Presbyterium," "The Permanence of the Priesthood," "The Hierarchical Church," "The Priest in Sacred Scripture."

In the chapter on "The Hierarchical Church" the writer emphasizes the teaching of both the Council and the Synod rejecting certain opinions expressed by the German theologian Hans Küng. Küng seems to do away with any distinction between the priesthood of the laity and the ministerial priesthood, and the essential difference is here conclusively reaffirmed.

Discussing "The Priest in Sacred Scripture," the author shows that Father Raymond Brown's exegetical conclusions about the origin and the ministerial functions of the priesthood are not in complete accord with

what the Synod taught in "The Ministerial Priesthood." It is Father Wuerl's view that Father Brown fails to take Tradition into account in his statements.

Father Wuerl concludes his work by reaffirming that the Council and the Synod are the authentic sources for the Church's teaching that "a priest by ordination becomes another Christ" (p. 165). His final sentence is even more emphatic: "The priest, therefore, participates in Christ's work permanently and efficaciously in and for the whole Church because he is in his very being identified with Christ" (Ibid).

Throughout the book the author is very clear and to the point. Basing his position on the authentic teaching of the Church's magisterium as found in the two documents mentioned above, he sets before the reader a lucid presentation of the nature, function, and mission of the Catholic priesthood. This is a "timely" book because of the crisis in the priesthood today, a crisis arising from the diminishing number of priests and seminarians and from conflicting and confusing opinions of writers on the theology of the priesthood. This book will be of value not only for priests and those who may be considering a calling to the priesthood, but also for all Catholic people who have traditionally had such a great love for and respect for priests. This work by Father Wuerl can be found beneficial to any reader who wants a clear understanding of the Church's teaching on the Catholic Priesthood today.

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